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Mental Science

by

Prof. Allen Haddock

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MENTAL SCIENCE

OR,

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— BY —

PROF. Allen HADDOCK

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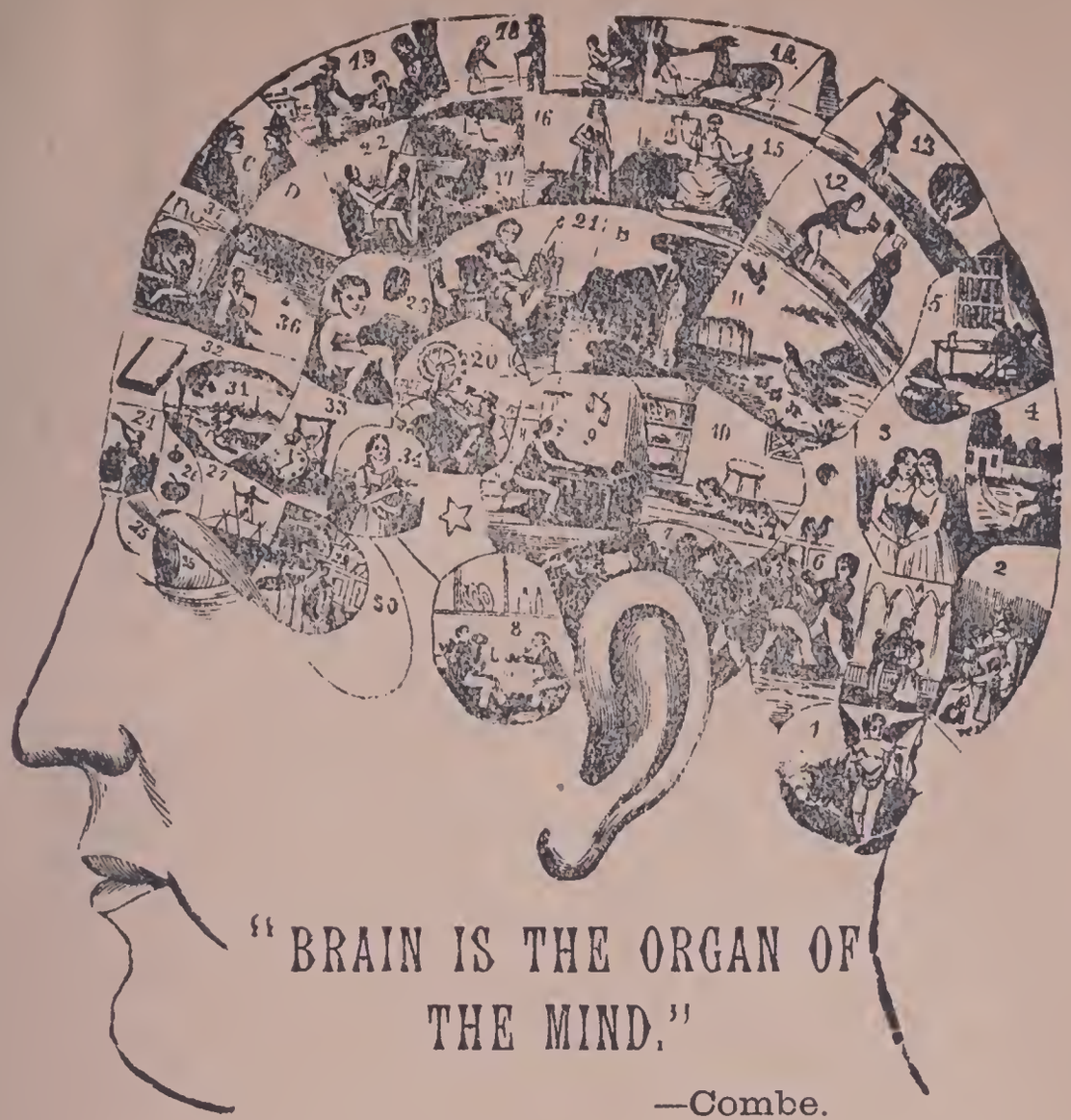


"BRAIN IS THE ORGAN OF THE MIND."

—Combe.

THE first and fundamental principle of Phrenology is, "Brain is the organ of the mind." The material instrument through which the mind acts is illustrated in J. B. Hill's case, of San Francisco. He had his neck broken by a bale of hay falling on his head, May 23d, 1889. "The third and fourth cervical vertebræ were crushed to pulp," says the medical report; and again, "he was dead to all intents and purposes below the neck, seat of injury." That means, all brain communication with the body was cut off—all pain and sensation of feeling in the body was absent. The telegraphic wires were down, so communication with headquarters (the main office) was destroyed. Yet he lived over one month after the accident, with A MIND AS CLEAR AS EVER; chatted with his friends, gave orders to his men engaged at house-moving, and communed with his family in social and domestic matters, which he left in complete order.

I saw a man fall out of a buggy on Market street, this city. He was carried unconscious into a neighboring drug store. A physician was summoned. "Did he alight on his head?" inquired the doctor. "He did," said a bystander. "Concussion of the brain," replied the doctor. Had the poor man dropped on his feet would the "concussion" have rendered him insensible? Had he broken a leg, or even an arm, how would it have gone with him? Not so bad as the head. Everybody knows that an injury to the head is a serious matter, and nobody knows better than the doctors that a blow on the head, or a fever, may turn the most gifted individual into a raving maniac. Why? Because the "brain is the organ of the mind" Injure the brain and you injure the instrument of the mind.

In the face of these facts and similar, which are occurring every day, it seems strange for anyone to say to the contrary, especially when we come to realize that all the greatest scientists, anatomists and broad-minded physicians of to-day now agree with the phrenologists as to the functions of the brain. These facts alone ought to satisfy Mrs. Stanton, our California physiognomist, who is in a "state of uncertainty as to the function of the brain" [Stanton, page 10]. Our fair physiognomist is imbued with an idea that "the brain is not the sole mental organ". Yet it was in Hill's case; certainly his stomach was not, neither was his heart. She thinks that the "muscles and nervous ganglia exhibit mental manifestation"; but Hill's "muscles and nervous ganglia" did not even exhibit signs of life after the accident. Therefore, it is not good reading to find on page 27 in her book that "it has been reserved for a woman to carry out these observations and researches to a finality".

Let Mrs. Stanton recognize this fact, that the nervous system is simply an extension of brain matter wherever it extends in the body; that the main office of this wonderful telegraphic system is in the BRAIN, WITHOUT WHICH NO MESSAGE CAN BE RECEIVED.

Now, I am going to add some important testimony from the highest scientific authority, which ought to remove all doubt as to the "function of the brain":

The great Magendie says: "Brain is the material instrument of thought. This is recorded by a multitude of experiments and facts."

Dr. Joseph Gregory says: "The brain is the organ of the intellectual powers."

Dr. Cullen says: "We cannot doubt that the operations of our intellect always depend upon certain motions taking place in our brains."

That great anatomist, Dr. Mason Good, has left this on record: "Brain is the instrument of thought, of the intellectual powers, the quarter in which they originate."

Grey's Anatomy is accepted as the very highest medical authority extant. He says: "The brain includes those nervous organs in and through which the functions of the mind are immediately connected."

I could fill this book with such testimony; yet Dr. Gall, the founder of phrenology, was persecuted and debarred from lecturing in Paris by the government, through pressure brought upon it by the medical faculty, for declaring just the same thing less than twenty years before Dr. Grey's statement.

Sir William Elles, physician to the lunatic asylum, Middlesex, England, says: "Until I became acquainted with phrenology I had no solid foundation upon which I could base my treatment for the cure of insanity."

C. Otto, M. D., says: "I not only consider phrenology the true science of the mind, but also as the ONLY one that may be applied to the treatment of the insane and criminals."

If Mrs. Stanton still thinks that "the muscles and nervous ganglia are instrumental in producing mental manifestations", then Pat Reddy, with one arm, or General Howard, who has also lost that appendage, will be that much deficient in "exhibiting mental manifestations; but nobody has ever suspected it, for both gentlemen are at home on the platform, "exhibiting mental manifestations".

"If we would understand ourselves," says the Hon. John Neal, "we must interrogate phrenology."

A clergyman who was condemning phrenology (because he knew nothing about it) was properly rebuked by the venerable

Archbishop Whately, who said: "All moral and religious objections against phrenology are utterly futile; phrenology is a true science. * * I have studied these things; you have not." Which reminds me of what L. N. Fowler said once: "You will find the greatest opponents to phrenology are those who know the least about it."

AFTER ALL THIS EVIDENCE,

Which could be multiplied ten thousand fold, we naturally expect that local physicians ought to be the last persons in the community to ignore phrenology; but if you talk to them, more especially, perhaps, the Allopaths, they do not like to accept phrenology, but antogonize it all they can—strong evidence, in my mind, that they either do not understand this mental science, or are influenced by some other motive.

A certain local physician not more than three months ago delivered a public lecture. He exhibited a live pigeon, in which he had removed by the cruel art of vivisection, a portion of the brain, "the seat of intellect," which he acknowledged, and according to phrenology removed the frontal lobe. Letting it go, it flew against the wall. It had "lost its judgment," thus furnishing one of the best proofs he could give as to the truth of phrenology. Yet this very learned man inconsistently says, "phrenology is a fallacy". If this medical priest thinks he can disprove phrenology by removing the brains from a pigeon or a frog, he ought now to disprove electricity because he cannot discover the current in a copper wire. He might just as well try to discover wind in a blacksmith's bellows.

I challenged this gentleman to discuss phrenology face to face with an audience, but he politely declined. I will undertake to prove phrenology is a true science by his own head, or any other man's head, or skull of a deceased person. The fact is, practicing physicians know very little about mental science; nor are they any more qualified to know about it than any of my readers of ordinary intelligence. However, if they know more of the relations between brain and mind, or of mind and body, they would be more successful in healing, instead of experimenting with drugs that sometimes kill the disease, and, alas! the patients, too

How many physicians know that persons with a small phrenological organ of friendship are mostly constipated through life, organically? Or that one with a large organ of Vitativeness will live through the worst forms of disease? Because afraid of death; while one small in that organ cannot so well resist disease, and sooner dies? Really, do they want to know? Doctors assume a very mysterious air on visiting patients, because they know so very little beyond drug medication. How many of them know that for every phrenological organ there is a corresponding physiological one—As Amativeness with sexual parts? They turn their faces against these facts, which are so well known to most phrenologists; but as soon as the people find these things out for themselves, they will have no more use for doctors. It is a fact; and here is the secret of the so-called mind cure, which even the "faithists" and metaphysicians know, but do not understand. How, and why? Because they know nothing about phrenology. Disease can be cured by exciting and quieting the mental faculties, by changing the course of nervous energy, turning the mind in another direction, directing the will, and appealing for Divine help, that the very bottom of the disease will drop, as it were, out of the system. I know it—I am not preaching what I do not practice, because I have "a large woife and a shmall family," as the witty Irishman would say. I have nine children, that do not cost me a cent for doctors, and if everybody understood phrenology doctors would either have to turn phrenologists or work, because everybody would learn to despise a death-dealing drug system that is hurling them to their graves.

A CERTAIN INDIVIDUAL

In the full enjoyment of health, went to a certain doctor in this town; to gratify, perhaps, a morbid curiosity, but feigned sickness; the doctor diagnosed his case, and prescribed for liver complaint. To a second doctor he went, who diagnosed and prescribed for kidney trouble. He went to a third doctor, who diagnosed and suspected "only a little stomach trouble". The fourth doctor diagnosed and prescribed for a feverish condition of the blood and slight depression of the nervous system. If the gentleman had taken any of these medicines he would have become really sick.

What does this mean? That the science of medicine is a humbug, and that the medical faculty have made little or no advance

in the cure of disease. A man dies, and they cut him up to discover what caused his death!

Phrenology teaches what a man is suffering from when living, and saves his life.

I cannot help quoting a veteran phrenologist's

OPINION ON DOCTORS.

In his "Life, its Factors, Etc." page 159, O. S. Fowler says: "I have no personal hatred of doctors, but antagonize them so sharply to warn my readers against them, and to tell them how to keep themselves well. And in the long run tens of thousands will thank me for directing their attention from doctors and drugs to nature's self cure."

Is this the secret of the doctors' animosity towards phrenology? Do they know that with a popular acceptance of phrenology their occupation will be gone? I believe it; and believing it I do not wonder at their animosity towards phrenology. It is a question of bread and butter, and only human nature that they try to keep the people dark on all subjects relating to health and manhood. Or why do they surround themselves with such mystery? Why forsake plain English in speaking of human anatomy? Why does one portion of the brain become the "decussating fibres of the corpora pyramidalia"? Another "infundibullum"? Another "corpus collossum"? Another "locus perforatus posterior, or pons Tarini"? Why speak of the upper jaw as the "superior maxillary bone"? Why do they prescribe in Latin? Why call Spring Valley water "aqua pura"?

I do not forget that there are physicians and physicians—some ripe with knowledge and experience, yet humble, broad-minded, gentle and Christ-like; such are ministering angels, full of self-sacrifice and devotion, and, like a ray of sunshine in a sick-room, succoring and soothing suffering humanity. But the self-conceited, bigoted, dogmatic, fee grabbing medical priest, wrapping around himself a robe of exclusiveness and superiority, at the same time salivating and dosing his victims with calomel and other death-dealing drugs, is despicable in the eyes of a phrenologist. A doctor of this latter type assured me quite recently that "a man could live without brains"; and I must confess I never, as in his case, saw a better attempt to do so!

A CURE FOR DOCTORS

When people and governments are wise they will abolish this vile system of drug medication, and establish in each ward or precinct in every town a real natural physician, and pay him well to keep them healthy, but nothing while they are sick. If in San Francisco we were to adopt this system, there would not be so many funerals as there are. Instead of 745 doctors 35 would do—one to every 10,000 would be sufficient, then, instead of drugging so much. The doctor would say: "Throw open your windows, air your beds, let the wind circulate through the house, but avoid draughts; don't eat pork, or stuff yourselves with so much animal food." And he would say: "I won't be responsible if you choose to burn yourselves up with whiskey, etc." It would never enter his brain to dose them; and after a while people would realize that "sarsaparillas," "bitters," "liver pills" and medicines are humbug. No doubt this reform rests with the people themselves, but I have no hopes of their salvation until they realize the teachings of phrenology.

"If we would know the truth about ourselves," says the Hon. John Neal, "we must interrogate phrenology; it is a revelation put by God himself, within the reach of all."

The late Rev. Henry Ward Beecher said in his latter days: "All my life long I have used phrenology because it solves the practical phenomena of life."

Is it not strange that some medical men deny, others claim credit for, "discoveries" known to phrenologists since the time of Gall?

According to the daily papers, Dr. Ramsey of Philadelphia, one of the examining physicians for an Eastern railroad company, recently declared "he had discovered that the sense or perception of color was not in the eye, but the brain". "He discovered" it! Would it not have been proper to have said, "Gall discovered it, and phrenologists are right"? Dr. Ramsey may yet "discover" that all the senses of man are dependent on brain. As brain, so is mind; and Dr. Ramsey may yet "discover" that it would be as reasonable "to suppose sight in a socket without an eye, circulation without a heart, digestion in an abdominal cavity without a stomach, as to expect a mind without a brain". We do not look for such a phenomenon—we know better.

One more testimony gives the foundation and structure of this book. It is from a professor of phrenology, now fifty years in the service; although seventy-nine years of age this year (1890), he still retains his vigor of youth. I allude to

PROF. SIZER, IN "HEADS AND FACES."

He says: "The time has gone by when a shrug of the shoulders, or a shake of the head, a repulsive wave of the hand, or the bigot's argument, can set aside a subject that claims to make clear the most important facts that can attract the world of thought. If the claims of phrenology be true, if a living character can be studied by the organization of the brain, if a mother can know, as she fondles her darling, whether there lurks fire in his mental organization, that shall make trouble and procure disaster for the darling of her heart, if in the brain can be read the talents which shall distinguish the owner and bless the world; if traits can be discovered before the tenth year that shall indicate the orator, or the engineer, the writer, the historian, the philosopher, artist, teacher or divine, OUGHT NOT THE PUBLIC TO KNOW IT, to understand it, in order that the generations that follow shall be guided in moral and intellectual culture, and training of the propensities, so that each child of the future shall be made the most of, and thus the race be lifted up into usefulness and honor?"

HUMAN NATURE IS GRADED.

IN JUDGING CHARACTER, remember that human nature is graded. There is as much difference in the organic quality of mankind as between gold and sandstone, or as silk and linsey-woolsey; and characters differ accordingly. "A study of human nature as a whole is a study of the compound existence of body and mind. This is the full meaning of phrenology." Fine-haired, small-boned, thin-skinned men and women have fine brain fibre, and their minds correspond to this fineness. They are sensitive and susceptible to the higher influences of art, music, poetry, literature, etc., while thick-skinned, coarse-grained men and women with large bones and muscles have coarser brain fibre and corresponding mental traits of character, and if uneducated inclined to be rough, coarse and vulgar—of the earth, earthy.

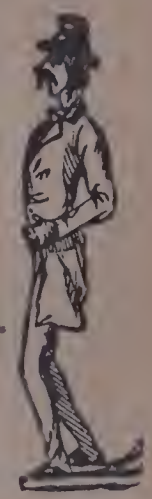
A large head is not always a sign of a powerful brain; on the contrary, very often of dull, coarse stupidity. Nor is a large body always the strongest; texture is the qualification. Quality of brain corresponds with quality of body; as the exterior, so is the interior, and so the mental traits. Therefore, in judging character, first classify by judging of texture. This will lead to a consideration of the

TEMPERAMENTS.

Your next observation should be on Temperaments, of which there are three: 1—Mental: brain and nerves; 2—Vital: vital parts; 3—Motive: bones and muscles. See which predominates. Mental is distinguished by a preponderance of brain and nerve matter; such have large heads in proportion to body and a pyriform face high and broad at the forehead and narrow at the chin; small bones, thin skin and delicate constitution. Reason tells you such an one would not do for a blacksmith, or heavy labor, but more adapted to the lighter and higher pursuits.

The next Temperament is Vital. The Vital parts include the stomach, heart, liver, blood vessels, etc., and distinguished by a fullness and roundness of the form; the face is as wide, and perhaps wider, at the bottom than the top, and cheeks are full. All the bones of the body are well cushioned with fat. Such enjoy life physically, are not anxious for hard work either by head or hand, but look after ease, comfort and pleasure, and generally manage to get into an easy place. Very good business men, merchants, etc., or those running concerns as manufacturers, etc., will be found to possess this temperament.

Vital Temperament LARGE



Vital Temperament SMALL.

Motive Temperament is known by a predominance of bones and muscles. Such are fond of action, are strong and willing to work at mechanical trades, or at least show off to best advantage in some occupation where bone and muscle is of greatest service.

John L. Sullivan, the pugilist, has a great preponderance of the Motive, Grover Cleveland of the Vital, and Alfred Tennyson of the Mental.

Some persons are very evenly balanced, but usually one Temperament leads the other two. When you learn to distinguish the Temperaments and their proclivities you have secured the groundwork, the basis, the key or index, which, with the knowledge of organic quality, you will begin to estimate character very well; but

for fuller and extended information you will have to enquire further.

In ancient times character used to be studied solely through the Temperament, of which the physiologists named six or seven, but such estimates naturally fell wide of the mark—gave generals, but could not indicate details of character. Then mankind was considered physiognomically; but as the FACE is only a register of the mind—a reflection, as it were, of the internal,—it was found that persons in later life developed traits no one suspected, and that were not indicated physiognomically. Physiognomists only looked on the surface. So we now go to headquarters, and a good phrenologist can by this great man-unfolding science reveal the character, disposition, talent, power and weakness of an individual accurately and scientifically.

SHAPE OF HEAD

INDICATES

EXTERNAL FORM OF BRAIN

AND CHARACTER.

"Thus we find that the bones of the head are moulded to the brain."—Chas. Bell's Anat. II, page 390.

"The only way of estimating the volume and shape of the brain on the head of a living person is to take the dimensions of the skull."—Magendie.

THAT great scientist and anatomist, CUVIER, whose brain is said to have weighed over fifty-four ounces, must have had a very large head when we come to consider that a full-size brain weighs forty-eight ounces. He dissected thousands of mammiferous

animals, as well as human heads, and he has left this statement on record : "The brain is moulded in the cavity of the skull, which it fits exactly, so that the osseous part affords us a knowledge of at least the external part of the medullary mass within."

According to these high authorities (Bell, Magendie and Cuvier,) the shape of the head indicates shape of the brain. Therefore, in taking the shape of the former we do get the shape of the latter; and as brain form indicates character, we accurately distinguish character that way, including, of course, cognizance of Temperament and organic quality, which we have considered in previous chapters.

Now let us look at the outlines of these three heads. The smaller one represents the shape, form and size of an idiot in Manchester, England; the next one a criminal and tyrant; the third and larger one, a poet.

Would you suppose a great mind belonged to the smaller head? Why not? Because the brain is not there. This deficiency of brain caused idiocy for life. It is a phrenological maxim that "size is a measure of power when other conditions are equal". By "other conditions" is meant, of course, texture or organic quality, temperament, health, and proportion of body to mind, etc. Phrenologists are often misunderstood in this matter. We never do judge by size alone. Dr. Simms, the physiognomist, gives a portrait of 'Charles Sklnner, an idiot with an abnormal head, having the enormous horizontal circumference of 26½ inches". "This idiot," says Dr. Simms, "possesses more than Goldsmith's garnish of brains, if we judge by size, as do the phrenologists." This statement is not an accurate one; therefore neither honest nor fair to phrenologists, because the writer infers or suggests that we judge by size alone, which anyone can disprove by every writer from the time of Gall and Spurzheim, to Combe, Brothers Fowler, Nelson Sizer, and every writer on phrenological science to the present day. Mrs. Stanton, as an admirer of Dr. Simms, makes the same fatal mistake, which has led her into grievous errors. Her language is sincere, I know, and her pictures are faithful, I am sure; but Dr. Simms' language conveys no such impression to my mind; while his portraits, wherein

he tries to lift up physiognomy at the expense of phrenology, are mere caricatures and exaggerations. We know that brains like Skinner, abnormal in size, are not healthy, and do not indicate strength or power any more than a diseased leg, abnormal in size, indicates strength or power.

If there is disease, or low quality, "other conditions" are not equal; yet size is a measure of power when the case is normal, healthy, etc. We know that a ten-inch thick oak beam is stronger than a five-inch thick oak beam, same quality; both architect and builder know that. The propelling shaft of the cruiser "Charleston" is thicker and stronger than the propelling shaft of the "Sea Lion", because one is a large ship, thousands of tons burden, and the other only a tug. The builders at the Union Iron Works recognize this law; if they did not they could not estimate power. This law applies to man, mentally and physically. Daniel Webster had a large brain, and of fine quality, or he would never have arisen above a pettifogging lawyer. Gladstone, Bismarck, and all other great men that ever lived had large brains and corresponding fineness of texture, or they never could have become great Search this or any other city through, and wherever you find a man at the head of others in a railroad or newspaper office, or in any place of business, you will find a large head. Every successful lawyer, preacher or teacher has a larger brain than the average, or he could not be successful. The general average of a full-size head is 22 inches around, but the head of the smallest of the three outlines measured only 14 inches, and his brain only weighed 20 ounces, while a full-size brain weighs 48 ounces.

The Middle Head (dotted line.)

Now let us observe the head with the dotted line. You will see there is a deficiency of development in the frontal lobe, or the region of the reasoning faculties; while at the crown, in the region of self-esteem and firmness, he is unusually developed. It was this combination that made the subject so conceited, stupid, tyrannical, intolerant and criminal. The moral region is low, and the selfish sentiments unusually high. There was not sufficient moral to restrain the dogmatical.

"Aleck" Goldenson,

The murderer of Mamie Kelly, was quite as high at the crown as this, and his vanity and self-will was as conspicuous in his character. "Aleck" had very much more of the intellectual development; therefore, he was intelligent, so far as he had exercised those faculties; but the animal passions and selfish sentiments ruled his intellect. His brain weighed only 44 ounces, and he was weak in the moral region, too; therefore, there was not sufficient restraining power to keep him in the path of rectitude.

The San Francisco Examiner, after the hanging, asked its readers and correspondents for their opinions, and it was really amusing to read some of those "opinions" by otherwise sensible men. It was evident not one could give a true reason for Goldenson's conduct—not one understood his mental condition, his cranial development, his perverted moral nature, or that his conduct was in harmony with the the shape of his brain.

In my office I have an oil painting of a man of this type, whose head shows two-thirds of his brain lies behind the ears and at the crown, who spent, out of thirty years of his life, more than ten years in prison, and was ultimately saved by will power. Was it Divine will? The kindness of a jailor and soothing words of a home missionary touched his sympathies and awakened new life in him; he had never been used to such kindness, for when out of jail he was watched by the police, shadowed by detectives, and kept like a stag at bay. He came out of prison and I examined his head, informing him that if he sought a better life, different companions, and never more excited his passions and animal nature by drink, his animal nature and passions would lie dormant, and his moral faculties could be awakened by the grace of God.

While I never could endorse the antics of the Salvation Army, I thought it best to direct him there. He became a repentant sinner, and to-day that man is one of the most enthusiastic soldiers in the Salvation Army. The religion of the Salvation Army is an emotional religion, and that suited his emotional, boisterous nature. The church could never hold him; no intellectual sermon could hold him; because like the man represented in the dotted line, he has very little intellect. Therefore, he cannot comprehend intellectual sermons, but he can

shout. His spiritual faculties are awakened and active, which keeps him under supernatural fear; and he told me he "had been afraid of going back to the devil". His head justifies his strange actions during the years I have known him. Such heads as these do not come from good parents—it took generations to produce a head like his, and it would take generations to get back to an intellectual formation like the

Larger Head,

Which is that of John Price, the poet and learned critic. Compare the fullness, the prominence of the intellectual lobe of Price with the other two heads; note the length from the opening of the ear forward to a line drawn to the tip of the forehead down to the root of the nose, seat of intellectual capacity; and another line from the base of brain, beginning at the ear again to Veneration, etc., and you will see the great difference. There was just as much difference in the characters of the three men as the outlines represent.

That form and shape indicates character,

PROVE IT YOURSELF.

> "For fifty years I have studied crania and living heads from all parts of the world, and I have found in every instance that there is a perfect correspondence between the development of the skull of an healthy individual and his known characteristics."—L. N. Fowler.

Have you a friend or neighbor who is self-willed, stubborn, obstinate as a mule? Now learn the location of Firmness (see symbolical head, page 3, and "Notes to Students."). That is, see whether he has this organ large, as you know it to be a conspicuous trait in his character. If you find it so you have discovered a phrenological fact.

You know another who is very timid, safe, careful, hesitates, puts off measures too long, procrastinates, etc. Now learn the location of Cautiousness; see whether his head is developed as large in this region as you know it to be a leading trait in his character. If so, you have arrived at another phrenological fact.

You know another who is most kind-hearted, sympathetic, would do any man a good turn, a Good Samaritan, etc. Now learn the location of Benevolence. If his head is as well developed as you know him to be kind-hearted, etc., you have arrived at another phrenological fact.

You have a child, or know a neighbor's child, who is full and round in the centre of the forehead, say one inch above the root of the nose. Now learn the location of Eventuality. If he or she has this organ large, the child will be inquisitive, always asking questions, want to know why and wherefore, and remember what it hears so well as to astonish you.

And so on, follow every phrenological organ in this manner, comparing development with the known traits of character, or a lack of development with a lack of that trait. Compare the head of a cautious man with one who is careless; a stupid one with one who gives way too easily; a kind hearted man with a mean, unkind man; you will find the mean man's forehead "villianously low".

Take no man's word for the truth or falsity of this science; a man that condemns a science he knows nothing about is either a knave or a fool! Study the subject up for yourself if you are searching for the truth, and if you adopt this plan you will gather facts that no man can refute. "Facts are stubborn things," with which you can convince unbelievers; nor is it possible for anyone but a bigot to refute facts and proofs like these.

A NEW WORLD

Will open up to you; you will begin to wonder that you have never made the discovery before; and if you wish to put the science to a further test, choose three or four good phrenologists at one time or another, take a phrenological examination from each one, making notes of the same; but see that the examiners are reliable men, for there are quacks in phrenology as well as medicine, unworthy men, who have done the science incalculable injury, their whole aim being dollars rather than benefitting mankind. Now compare notes, or if charts, compare charts, and you will find no such mistakes as the four doctors made in diagnosing and prescribing for the gentleman named on page 7, but such an exact resemblance—not exactly in words, for each man in describing a thing describes it in his own way, which still

has the same meaning,—I say you will find the description to resemble so much, and all will agree so exactly as to your general disposition, talents, weakness or power, that you will be surprised at the result; and surely you will know for yourself whether any man tells you the truth.

Prosecute your observations further still; the subject is such a fascinating one that you will find there is

Something Worth Living For.

Nature never errs—she cannot err; her laws are immutable. If you cannot account for this, that or the other, remember you are only learning, and it may be your fault, but the more you observe and study the more you will learn of Nature's great truths. If you wish to know why

SPIRITUALISTS

Are spiritualists, why they "kick" against church doctrines, yet still believe in the immortality of the soul, small Veneration and large Spirituality and Hope is the answer. I mean genuine spiritualists, not those who are in it for money, but from conviction. It is a fact these spiritual organs can be highly developed, or inflamed, by "sittings", at the expense of the intellect, which, if too strictly persevered in, develops into a mild form of lunacy. Although not a spiritualist myself, I have seen sufficient to convince me an abnormal development of Spirituality, under a Nervous or Mental Temperament, like John Slater of this city, and James Burns of London, and others I have known during these last thirty years, that a clairvoyant stage can be reached whereby so-called spiritual phenomena obtains. It is the same "second sight" that Jesus had when he described the Pharisees, "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness"; but it is a power that can be used to devilish ends, and often is by "sorcerers", "seers" and "mediums", "fortune-tellers", etc. Whoever possesses this power, either transmitted or developed, have an abnormal condition of brain that I pray God I never may obtain, unless to be used to legitimate purpose.

A Good Churchman

Will have these spiritual organs large, but accompanied with large Veneration, Benevolence and Conscientiousness, which gives a higher and rounder ridge-like shape from the top of the forehead to the crown, generally falling away a little in the region of self-esteem.

An Infidel

May have a good devolopment of the moral faculties, lead a good, moral life, a pattern to a majority of so-called christians, yet the very fact of him being an infidel proves that he has a smaller development of the religious sentiments, has a great deal less faith than reason; one who takes no stock in religion in any form or shape, yet a moral man himself, and a good reasoner; has a full forehead, flat top-head—that is, his organs of Causality and Comparison are so large, and his Faith organs so low, that he cannot believe different until he reverses himself; and while he remains under the direction of his NATURAL organization he will be just as sincere in his non-belief as believers are in their faith. Unfortunately for the infidel he thinks the parsons don't believe all they preach, simply because he cannot see as they see or feel as they feel; on the other hand, the parsons (some of them), like the infidel, not understanding that each believe according to his organization (and training for training develops), pities the latter, and thinks he is in the possession of the evil one—led by the devil.

It is Impossible

In a small book like this to describe the shape of head of every sect, or do justice to the theme of phrenological science. However, we can compare the low, flat top-head of a

Criminal

With the high top-head of a moral man; or the

Successful Business Man

With the wide head between the ears and fullness over the eyes, with a wage worker that generally spends as he goes, or the full, wide forehead of one poetically or artistically inclined, with one that has no taste for poetry or art.

Contrast the large back head of the "born" or "trained" pugilist, with the one who is tame, inoffensive, and never wants to quarrel or fight; compare the man who loves his children with the one you know does not; the former has a head that hangs full over the spinal column—tne latter is flat, and cares for neither children, nor animals, nor pets.

If you will study up phrenology you will find out why some make headway in business, while others can not, however they try; why some can sing or play so easily and beautifully, while others cannot, however they practice; why some can talk well, others write better; why some men love their own wives as well as other men's wives; who are loving, true, honest, kind-hearted people, such as you would like to know; who is trustworthy and who is not.

Phrenology and physiognomy combined will solve these great problems of life. So please read the next chapter.

THE HUMAN FACE

And How To Read It.

THE PHILOSOPHY OF EXPRESSION.

"NATURE'S REVELATIONS."

"A man passes for what he is worth. What he is engraves itself on his face, on his form, in letters of light, which all men read but himself. Concealment avails him nothing, boasting nothing; there is confession in the glance of our eyes, in our smiles, in salutation, and the grasp of hands. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by actions, and do not see that virtue or vice emits a breath every moment."—Ralph Waldo Emerson.

A FEW months ago, before the Anthropological Society, in London, Bernard Hollander instituted a series of experiments by galvanism, says the San Francisco Morning Call, in order "to establish a firm scientific basis for the teachings of phrenology". Mr. Bernard could have added physiognomy as well, because the latter is simply an expression of the former. When Mr. Hollander applied the current to a certain portion of the brain, the students saw the subject gave a mirthful expression, but when

applied elsewhere no such expression was thrown on the face. The seat of contact with the current was exactly the place where Gall located the organ of Mirthfulness. [See foot note.] Applied in another part of the brain, a frightened expression obtained; this was exactly the place where Dr. Gall, the founder of phrenology, located the organ of Fright, now called Caution; and caution inflamed, or abnormally developed, or unduly excited, results in fright; hence Gall's original name for it. When the current was applied elsewhere no such expression obtained. In another place the current was applied, and the lips, tongue and cheeks begun to move, indicating the seat or centre of the organ for Appetite had been excited. This was exactly the place where Gall located Alimentiveness. So of numerous other organs, but let these suffice.

What Do These Experiments Prove?

They prove that phrenologists are right, that truth, although subject to scorn and ridicule, always triumphs sooner or later; they prove that there is a polar centre, or FACIAL NERVE CENTRE, for every organ of the brain; they prove that whenever an organ is brought into action that organ expresses itself on the FACE—thus: something funny is said, the organ of Mirthfulness is tickled, becomes excited, and we laugh. The facial nerve centre, or polar centre of Mirthfulness, is located at the corners of the mouth; therefore, in laughing the corners of the mouth are drawn upward by muscular action, induced by nervous force, transmitted through the organ of Mirthfulness. A person that laughs much becomes fixed, as it were, with a smile, ready to burst into a full-blown laugh when some circumstance arouses the organ of Mirthfulness into action; and so of every organ of the brain. Each mental faculty has a nerve or polar centre acting in unison with itself, and thus in time engraves itself on the face.

I believe this is the only true philosophy of expression. We know that the muscles of the body grow with exercise and training. A pugilist or blacksmith develops his arms, a letter-carrier gets strong in the legs, a cable gripman strong in the hands; so does a

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NOTE.—Gall did not, as some suppose, first map out the head and assign a faculty or organ to each locality, but he always observed that certain developments corresponded with certain traits of character in thousands of cases before naming the faculty. This process involved years of labor and careful study.

bricklayer or stone mason become strong in his grip. All men who do heavy manual labor, as 'longshoremen, woodcutters, etc., get to have large hands. So it is with any organ; if not overworked it grows and develops, its activity draws blood to itself; blood contains nourishment, life, and builds up not only the organ but its nerve centre, leaving an impression on the face in Nature's own language for us to read if we will. Take a run through our

ATHLETIC CLUBS.

See the heads and faces of these men who delight in a good 'set-to", who go into ecstacies at the sight of blood, jolly, hearty and boisterous, but do they look like parsons, any one of them? Is there one of them looks as if he were a missionary or a member of the Society for the Prevention of Cruelty to Animals? Can you find one among the crowd with a face or a head like John Wesley, or like our own venerable, good Bishop Kipp? Nay, not one.

PHYSIOGNOMISTS

Are here weighed in the scales and found wanting; not one of them up to date has given the philosophy of expression; they have observed the face of Nature, but never probed her depths, her internal workings. I mean, of course, those physiognomists who have ignored phrenology. They have, by years of observation, seen the effect, but have not traced effect to cause. Physiognomists who have scorned the "phrenological idea" are like the man who would hold a clock up to the world and say, "Here are the fingers, the index, the lines, the figures, etc., but the hands move on the dial plate by some mysterious process, of their own accord, but I can assure you, ladies and gentlemen, there are no works behind the dial plate."

That is the position of the physiognomist of to-day; but a bright day has dawned upon the world, thanks to the energies of the disciples of Gall, for, as the great Horace Mann said, "He who disseminates phrenology is a true benefactor."

IN JUDGING CHARACTER,

It is not correct to be guided by one sign alone; for instance, the polar centre or facial sign for Combativeness, or pluck, is shown by a sharp prominence on the bridge of the nose, but if the sign is accompanied by a small retreating chin, that indicates a small base of brain

which means physical weakness, want of animal heat and passion; consequently less pluck, less "steam". The spirit may be willing, but the flesh is weak.

Amativeness

Or Sexual Love, is indicated by a rather thick red top lip, and a strong broad forward chin.

Conjugality

Or Love of One points the chin; therefore, when Amativeness is large and Conjugality small, a dimple will appear. One with a dimple in the chin is attracted by new faces, and falls easily in love.

Philoprogenitiveness

Or Love of Young, is seen in the contour of the upper lip, and full mammillary glands.

Friendship

You can easily make friends with those having a fullness of body; the phrenological organ of Friendship is large when you see the assimilative properties of the body and the bowels are doing their work; also, around the malar bones is great fullness of flesh. Oh, it is a wonder to me that physiognomists and physicians have never seen the connection with brain and body. They have stood in their own light Is not a dyspeptic thin and irritable? What for? Because neither his stomach nor assimilative properties or bowels are in working order, and greasy foods, pills and drugs make him worse.

Not in League.

If the coffee houses and restaurants were in league with the doctors to make the people sick with their pastries and pies, their pork and fine cakes, they possibly could not form a better compact. No person can live three months on such greasy foods without resorting to pills, sarsaparillas, bitters and purgatives. But they can provide good, wholesome food when their customers call for it.

Destructiveness.

Look out for one whose upper row of teeth project over the lower. It denotes the carniverous type, as the lion, tiger, vulture, etc., showing Destructiveness large; such can both bark and bite. The lower jaw projects in inoffensive people, like the oxen, sheep, etc.

Alimentiveness

Is a good feeder, shown by a fullness over the molar teeth. Dyspeptics have sunken, hollow cheeks.

Acquisitiveness

Is seen in the thickening of the nose just above the wings, as in the Jewish race. Prof. Wells calls it the "commercial nose".

Secretiveness,

When very large, closes the mouth tightly. The illustrious Grant is a fair example.

Cautiousness

Lengthens the nose and points it downward.

Approbativeness

Or a Sense of Honor, draws the lips back tightly. Prof. Wells says the upper lip, when slightly raised, exposing the teeth, is a very good sign.

Self-Esteem

Carries the head high, and lengthens and thickens the upper lip, as if a quid of tobacco were under it.

Firmness

Is seen in a "stiff upper lip", strong bones, heavy, square jaws and upright spine.

Conscientiousness.

I hope my readers will not consider me ungallant in again referring to a lady for whom I personally entertain the very highest respect and esteem, but the very fact of Mrs. Stanton placing Conscientiousness on the "chin" and Dr. Simms in "bones and muscles", proves that physiognomists have not established their system on a sound, scientific basis. Phrenology makes no such mistakes, but places the faculty at the head of the moral group, majestically seated near the crown on the throne of Justice; and its expression is seen in the eye. An eye that looks you honestly and candidly in the face is honest, candid and conscientious. If Mrs. Stanton's sign is correct, then hoodlums and jailbirds have large Conscientiousness, for I have noticed ninety-five criminals out of one hundred have large chins. Dr. Simms says,

"large bones and muscles" are a sign of Conscientiousness, and cites Lincoln, Sherman, Wellington, etc., as examples. If Dr. Simms had said large bones and muscles were often a sign of awkwardness he would have been nearer the mark; but they are no more a sign of Conscientiousness than my deceased grandfather's old number nine shoes. If all large-boned men and women are honest, then small-boned men and women, being in the negative are dishonest: but from the fact that, as a phrenologist, I know so many beautiful men and women of small bones and muscles, that are conscientious, honest, and of the very highest moral character, makes Simms' proposition absurd, in my opinion.

Hope

Is well expressed in the light, bouyant, elastic step of the successful. Contrast it with the general appearance of the depressed and disappointed.

Spirituality

Is akin to Hope, with a more "far off" and dreamy look; accompanied with a full top head and a cultivated mind, it gives a fine, angelic appearance; when not educated, a vacant credulous stare.

Veneration

Is denoted by a submissive, subdued cast of the eyes. In adoration to God the eyes are turned upward, revealing the same subdued expression. Phrenologically, it is the respect to or obedience to God and man. It is small in those who stare you through.

All the Remaining Signs

Are in front of the ears, forward of a vertical line from that point to the top of the head, and down to the base line to the lower eye-lid. If you know the phrenological locations, you know now the rest of the physiognomical, as both emerge into one. For instance:

Language

Is denoted by a fullness and roundness of the eyes. Why this is so can only be surmised—that the brain organ of Language seems to push out the eye when the faculty is very large. It is also noticed that prominent orators have large mouths; so have large eaters, for that matter. No doubt both great speakers and great eaters use those

muscles around the mouth most; hence their increased size. I consider, though, that a large mouth is generally indicative of more stomach than brains.

IF EVERYONE

understood the twin sciences of phrenology and physiognomy we would all get along much better. Honest men and women would have a chance to live, and those who are dishonest would either have to cultivate their moral faculties and become honest or be driven to the wall, whereas, unfortunately for society under the present conditions it is the moral and unselfish that succumb, while the cunning, cold-hearted and selfish often flourish like a green bay tree.

SUMMARY OF CHARACTER

AS SEEN IN THE FACE.

Thick lips sometimes indicate genius and conservatism; large thin, dilating nostrils, a sensitive nature; a high forehead liberality; arched eye-brows a good ancestry and amiability; a bold, projecting Roman nose push and enterprise; an eye that looks one cheerfully in the face, honesty and faithfulness; a large nose strength of will; a small one weakness; a little nose, hollow in the middle, and turned up at the end, a childish nature, mentally weak. The Chinese mainly have this kind of nose, and that nation has been for thousands of years in a state of childhood.

Lips slightly curved upward at the ends indicate a fine sense of humor; soft, round cheeks, gentleness and affection; a dimple in the chin, one who falls easily in love; a broad chin, strong sexual passion and firmness; straight lips, firmly closed, resolution and secretiveness.

Dark-haired people (like the Spaniards, etc.) are more intense in their feelings; if they love, they love, if they hate, they hate. Blondes are not so intense, but more fickle. Red-haired people have a sanguine nature; curly locks, excitable.

PHRENOLOGY

AND

GROWTH.

PHRENOLOGY is a science of observation and facts, which all may learn, and thus prove for themselves its glorious truths, independent of medical knowledge, although he is a better judge of human nature if he well understands the body in relation to brain and mind. The false system taught by the metaphysicians from Plato to the present day, by which the mind is regarded as a separate entity having no sort of connection with and being in no wise influenced by matter, has brought millions to a premature grave.

Until phrenology and its teachings are better understood parents and teachers will still go on committing the same gross errors and mistakes. My meaning is well illustrated in a tell-tale paragraph I cut out of a San Francisco evening paper recently, which runs as follows :

THE PACE THAT KILLS.

The funeral of Armand Lazarus took place yesterday and was attended by the Temple Emanu-El Educational Board and many of the graduates of the Boys' High School and the University of California. Rev. Dr. Jacob Voorsanger conducted the services, assisted by Dr. Messing. The deceased was not 21 years of age, but graduated last year from the University with high honors, and at the time of his death he was pursuing a post-graduate course in Arabic and Latin, before entering upon active theological work.—[S.F. Daily Report, February 13th, 1890.]

Our stock-raisers show great skill in rearing stock. Our ranchers are quite scientific in rearing and training their orchards, very careful lest their trees when young do not produce too much fruit; if they do, the rancher plucks the buds and young fruit, and thus forces the sap into wood; he sees this is necessary to secure a strong, healthy fruit-bearing tree in the future. But both stock-breeder and rancher seem to lose their good sense when it comes to rearing their young children, for they like their children to attend school even to the impairment of their health; and with all our advance march of civilization, our city people make the same fatal mistakes.

I did not know Armand Lazarus, but I know by the foregoing report that his brain had been running at high pressure. I know he has been over-working his mental at the expense of his physical nature, so that the physical gave out, and poor Lazarus died, not to be raised again. The "University" people could not see it, his teachers did not see it, his parents did not see it, and the Rev. Dr. Voorsanger, who conducted the burial services, perhaps thought it was "the Lord's will" poor Armand should die; and perhaps his distracted parents may be consoled with the thought, and chant at his grave, "Thy will be done. Amen".

The Temple Emanu-El Educational Board and the boys from the High School were at the obsequies to pay their respects to the dead "young graduate in Arabic and Latin"! But how much they and the world have lost, or how much they might have gained if Armand could have lived, we shall never know.

Our High Schools and Universities are developing mental at the expense of physical; our athletic clubs are developing physical at the expense of mental. If "extremes meet" there is some hope that we may arrive at the truth ere long. But, O Lord, have pity on those who do not understand their nature, or those who do not believe they have brains, for they cannot comprehend phrenology!

TO STUDENTS.

The best and only practical way of locating the organs is on the head of a living person or a model. I have prepared a fine plaster bust, finished in gold, an ornament to any library shelf in mansion or cottage. One side shows the groups, the other the organs, all numbered. Price, $1 00. *This book included, by mail,* 25 *cents extra.*

If you desire to take lessons, enabling you to read character at sight, I give twelve lessons of one hour each for $10.00, *in advance, as follows:*

PHYSIOLOGY.....*Two Lessons*
PHRENOLOGY.....*Seven Lessons*
PHYSIOGNOMY.....*Three Lessons*

Total.....*Twelve Lessons*

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NEW ★ DESCRIPTIVE ★ CHART

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GIVING A

DELINEATION OF CHARACTER

OF

Name, ...

Date, ...

AS GIVEN BY

.....

Size of Brain—inches . . . . . .

Weight of Body . . . . . .

Temperament . . . . . .

Digestion . . . . . .

Circulation . . . . . .

Breathing Power . . . . . .

State of Health . . . . . .

Probability of Life . . . . . .

Special Remarks . . . . . .

. . . . . .

. . . . . .

. . . . . .

Marriage—Adaptations . . . . . .

. . . . . .

. . . . . .

Best Occupation to Follow. . . . . . .

. . . . . .

NUMBERS CHECKED WITH X APPLY TO YOU.

Domestic Group.

1. AMATIVENESS.

7. You are irresistably attracted by the opposite sex
6. Have strong sexual impulse, desire to marry, etc.
5. Feel much love for opposite sex
4. Have more excitement than power
3. Rather cold hearted as a lover
2. Feel very little sexual love
1. Seldom disturbed by sexual desires

To Cultivate—Go more into the society of the opposite sex; learn to be courteous, polite and kind to them.

To Restrain—Engage in some pursuit which will occupy your mind.

A. CONJUGALITY

7. Can love only one for life
6. A disappointment in love would cause you misery
5. May love one tenderly, but if interrupted can change
4. Inclined to love, but rather fickle
3. Fickle in love matters; attracted by new faces
2. A polygamist; every beautiful face has a new charm
1. Have no conjugal love whatever

To Cultivate—Think more of the one to whom you are engaged or married than of the many.

To Restrain—Should your lover or partner die, try to appreciate the excellences of others. Dont die of a broken heart. "There are as good fish in the sea as ever were caught."

2. PARENTAL LOVE

7. Too fond of pets; indulge your children too much
6. Devotedly attached to children, pets, etc.
5. Tender-hearted, but not indulgent to children
4. Love your own children, but not over fondly
3. Have little patience, especially with peevish children
2. Indifferent to and do not like children
1. Positive dislike to children

To Cultivate—Play with children, pets, etc. Indulge them.

To Restrain—Don't think too much of your children; remember overindulgence spoils them.

3. FRIENDSHIP.

7. You sacrifice everything on the altar of friendship
6. Form too strong and hasty attachments
5. Highly social and warm-hearted
4. Quite friendly, but will not sacrifice much for friends
3. You like friends, but look out for self best
2. Too cold hearted; have few friends
1. Isolated; cannot make friends at all

To Cultivate—Mingle more in society; make friends.

To Restrain—Make only a few good friends; too many are not good for you.

4. INHABITIVENESS.

7. "Home, sweet home," your dearest spot on earth
6. Unhappy without a home of your own
5. Love home, but can leave it without vain regrets
4. Have fair local attachments
3. Care little for home as such
2. Can live anywhere; one place as good as another
1. Cannot rest at home

To Cultivate—Try to be more contented at home. "There is no place like home."

To Restrain—You are too much attached to home and country.

5. CONTINUITY.

7. You are too prolific; never leave off
6. Leaves nothing unfinished what ought to be done
5. Disposed to attend to one thing at once
4. Disconnected, inclined to change often, love variety
3. Have too many irons in the fire; too changeable
2. Fail to carry out your purposes
1. Too restless, idiotically so

To Cultivate—Make up your mind to finish whatever you commence.

To Restrain—Divide your attention more than what you do.

Selfish Group.

E. VITATIVENESS.

7. Shrink and shudder at the thought of death
6. Love and cling tenaciously to life, even if miserable
5. Cling to life, but not eagerly
4. Attached to life, have no great dread of death
3. Not very anxious about living
2. Care very little for life
1. Care not to live, no fear of death

To Cultivate—Think more of life; never say die. Surely your life work is not done.

To Restrain—Cultivate faith in God, and a better life to come.

6. COMBATIVENESS.

7. Too contentious, ready to argue or fight
6. Very contentious, have fearless courage
5. When aroused, are quite energetic
4. Pacific, but will defend your rights
3. Avoid contentions a peace-seeker
2. Seek peace at any price, rather cowardly
1. An arrant coward

To Cultivate—Argue, dispute and debate; stand up for your rights

To Restrain—Don't argue; place more control over your feelings.

7. DESTRUCTIVENESS.

7. Vindictive, cruel, easily aroused
6. When excited, feel deep-toned indignation
5. Can, but loth to inflict pain
4. Not deficient in temper, especially when aroused
3. Are mild, gentle, not destructive enough
2. You could hardly kill a mouse
1. Inoffensive and soft

To Cultivate—Be determined, energetic; do with all your might.

To Restrain—Be less cruel and harsh, avoid drinking alcoholic liquors, etc.

8. ALIMENTIVENESS.

7. You have a voracious appetite
6. Quite a good liver, not dainty
5. A good appetite, yet can govern it
4. Enjoy food well, rather particular
3. A poor appetite, rather dainty
2. A mincy eater, desire dainty bits
1. No relish, often forgets to eat

To Cultivate—Tickle your appetite with dainties; not pastry or greasy but wholesome food.

To Restrain—Eat and drink less; think more.

9. ACQUISITIVENESS.

7. Avaricious, grasping, selfish.
6. Close on money matters—a keen buyer
5. Love money, but not penurious
4. Can make money and spend freely
3. Money slips through fingers easily
2. You disregard the price of things
1. Charge high or low prices, just as it happens

To Cultivate—You spend money too freely; keep within your income; never lend or give.

To Restrain—Be more liberal; give; you cannot take money to your grave.

10. SECRETIVENESS.

7. Are mysterious and equivocate
6. Seldom show your hand; evasive and cunning
5. Can keep a secret if you wish
4. Are not artful, yet can conceal
3. Open-hearted, outspoken, candid
2. Divulge your plans too much
1. Too transparent, blunt out what you think

To Cultivate—Keep your affairs more to yourself.

To Restrain—Be more open and candid; speak your mind.

11. CAUTIOUSNESS.

7. Suffer too much from groundless fears
6. Very careful, too anxious, timid
5. Sufficiently prudent and careful
4. Cautious, not too much for success
3. Rather imprudent and careless; hence unlucky
2. Fear nothing, too reckless; often in hot water
1. Destitute of fear

To Cultivate—Look before you leap; you must be more careful.

To Restrain—Banish all fear from your mind; never be timid.

Aspiring Group.

12. APPROBATIVENESS.

7. Morbidly sensitive to praise or blame
6. Affable, ambitious, a keen sense of honor
5. Seek popularity and feel censure
4. Enjoy praise, but do not fish for it
3. Not effected by praise or blame
2. Independent of censure or blame, despise fashions, etc.
1. Care not for the opinion of others

To Cultivate—Fish for praise, but make your actions worthy.

To Restrain—Do not be so sensitive to praise or blame.

13. SELF-ESTEEM.

7. Too independent and imperious; think own way best
6. Self-reliant, proud and dignified
5. Have fair confidence in self
4. Respect yourself, but not haughty
3. Have not much weight or dignity
2. You let yourself down too much
1. Almost destitute of self-respect

To Cultivate—Place more confidence in yourself.

To Restrain—Think less of yourself and more of others.

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14. FIRMNESS.

7. Wilful to stupidity
6. Determined, positive; like your own way
5. Persevering enough, not stubborn
4. Have hardly enough will power
3. Give way too soon; change easily
2. Rather wavering, not to depend on
1. Vacillating and weak; no will of your own

To Cultivate—Be firm and resolute; have your own way.

To Restrain—Don't be too headstrong; listen to others.

Moral Group.

15. CONSCIENTIOUSNESS.

7. Scrupulous, exact, very censorous
6. Honest, faithful, upright at heart
5. Strive to do right, but may yield to temptalion
4. Might be influenced to do wrong
3. Seek to justifiy yourself though you may be wrong
2. Have few conscientious scruples
1. Have no regard for claims of justice

To Cultivate—Be just and fear not; ask yourself, "Is this right?"

To Restrain—Don't condemn yourself or others any more.

16. HOPE.

7. Build too many castles in the air
6. Bouyant and hopeful to a high degree
5. Generally realize what you expect, hopeful
4. Seldom elated beyond sober expectations
3. Succeed better than you expected
2. Too easily discouraged
1. Expect nothing good from future

To Cultivate—Look to the bright side of everything.

To Restrain—Don't depend too much on the future.

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17. SPIRITUALITY.

7. Superstitious, wonder at everything
6. Believe in dreams and supernatural agencies
5. Believe in forewarnings—rather credulous
4. Have a moderate amount of faith
3. Want strong evidence before you believe
2. Very difficult to convince; must have ocular proof
1. Too skeptical; believe only what you can see

To Cultivate—Think of immortal existence, don't put yourself on a level with beasts, birds and fishes.

To Restrain—Be less superstitious.

18. VENERATION.

7. Eminently pious, very serious and religious
6. Love God and fear him
5. Love God through His works, civil to mankind
4. Treat others with a fair amount of respect
3. Are not serious nor always respectful to others
2. Have no faith in creeds or religion
1. Almost incapable of worship; disrespectful

To Cultivate—Revere all that is good on earth, and pray to your heavenly Father.

To Restrain—Don't be afraid either of God or man. "God is love."

19. BENEVOLENCE.

7. You sacrifice self on the altar of kindness
6. Very kind-hearted, do good to all
5. Have sympathetic feelings, willing to sacrifice to others
4. Spend freely when you have it
3. Have not much self denial
2. Hard-hearted, not aroused by cries of distress
1. Destitute of all humanity and sympathy; mean

To Cultivate—Be kind to everybody; help all you can.

To Restrain—Be less liberal; don't injure yourself.

Self-Perfectives.

20. CONSTRUCTIVENESS.

7. You are dexterous on mechanical contrivances
6. Ingenious in judgment of mechanical operations
5. Have good mechanical ingenuity
4. With practice might do well in using tools
3. Rather dislike mechanical operations
2. Clumsy, awkward in using tools
1. Have no mechanical skill

To Cultivate—Make yourself handy with tools, hammers and nails, and making improvements.

To Restrain—Divide your time and attention to other things.

21. IDEALITY.

7. You have an extreme love for the beautiful; poetic
6. Have great refinement of feeling and imagination
5. Refined in feeling, but not vivid in imagination
4. Have some taste but not very influential
3. Rather plain in manner and expression
2. Lack delicacy in taste and style
1. Care nothing for pictures, poetry and works of art

To Cultivate—Admire the beautiful, everything.

To Restrain—Don't live too much in the clouds; come down to every-day life.

B. SUBLIMITY

7. You personally admire the wild and romantic
6. Dashing cataracts, towering mountains, etc., excite you
5. Enjoy mountain scenery and art prospects, etc.
4. Pleased much with magnificent scenery
3. Not much excited with the awful or sublime
2. Not elated by sublime emotions
1. Have no conception of the beautiful

To Cultivate—Look upon everything as majestic and great

To Restrain—Attend to small things and the useful

22. IMITATION.

7. You have great theatrical tastes; ought to be an actor
6. An excellent mimic or copyist
5. Can make things after a pattern very well
4. Seldom mimic; can copy some
3. Describe and act your own way; never pattern
2. Cannot copy from others
1. No ability to imitate anything

To Cultivate—Imitate everything and everybody.

To Restrain—Be more original; imitate none.

23. MIRTHFULNESS.

7. Too full of fun; ridicule everything
6. Make a great amount of fun; witty
5. Have a keen relish for jokes
4. Can see the point of a joke, but not make much
3. Rather sober-minded; lack of fun
2. Seldom laugh; think it trifling to do so
1. Have no conception of wit

To Cultivate—Laugh and make fun
To Restrain—Be more sober, less fond of jokes and witticisms.

Perceptive Group.

24. INDIVIDUALITY.

7. Are too inquisitive or eager to witness passing events
6. Have quick perception, investigate, examine, observe
5. Have a full desire to see things; a little curious
4. A fair observer, but no great curiosity to see things
3. Not a great observer; do not sufficiently specify
2. Rather slow to see things
1. See things as a whole, not in detail

To Cultivate—Observe more and think less
To Restrain—Reflect more and stare at things less.

25. FORM.

7. Never forget shapes, faces, etc.
6. Have a good memory of forms, faces, animals, etc.
5. You know many by sight you cannot name
4. Cannot remember faces very well
3 Require to see persons several times to recollect them
2. Cannot recognize those you have seen only once
1. Have a miserable memory of persons, looks, shapes, etc.

To Cultivate—Study the proportion and formation of everything.
To Restrain—Not required

26. SIZE

7. Can correctly judge of proportion without instruments
6. Could estimate weight of cattle by size
5. Can measure ordinary distance very well
4. Not very accurate in measuring by the eye
3, Cannot judge so well of long distances
2. Never rely on your own judgment as to measure
1. Cannot judge of bulk at all

To Cultivate—Measure things by the eye, not by rule.
To Restrain—Not necessary

27. WEIGHT

7. Expert shot, rider, dancer, balancer
6. Can walk on a high or narrow place; steady
5. Walk with ease; balance well
4. Balance yourself tolerably well
3. Inclined to walk in zigzag fashion
2. Maintain your centre of gravity, etc., rather poorly
1. Bad walker; mind and don't fall

To Cultivate—Practice gymnastics, climbing up hills, etc
To Restrain—Do not be too venturesome in climbing, etc.

28. COLOR.

7. Are much pleased with color; a good judge of colors
6. Have a fine taste for colors; delighted with pictures of color
5. A fair judge of color, but need practice
4. Not taken up with colors; seldom notice them
3. Soon forget colors; don't remember color of your carpet
2. Seldom notice color of one's hair, eyes, dress, etc.
1. All colors look much alike to you

To Cultivate—Observe and appreciate colors.
To Restrain—Seldom necessary.

29. ORDER.

7. Almost too precise and particular in keeping things in order
6. You have "a place for everything, and everything in its place"
5. Take pains to keep things in order
4. Appreciate order, but not always keep it
3. Disturbed by things being out of place, but still neglect order
2. No order, method or system
1. All is confusion around you

To Cultivate—Have a place for everything and everything in its place.
To Restrain—Be less anxious about the arrangement of things.

30. CALCULATION.

7. By nature you are a genius in mathematics
6. Could become a rapid reckoner and expert accountant
5. Can excel in mathematics by rule and practice
4. Can reckon fairly well with practice
3. Your calculations are not always to be depended on
2. Subtract, divide or add figures with difficulty
1. Almost idiotic in reckoning figures

To Cultivate—Count, add and subtract all you can.

To Restrain—Hardly requisite.

31. LOCALITY.

7. Particularly fond of traveling, scenery, geography, etc.
6. A new city or place never looks too large; never lose yourself
5. Seldom get lost; remember places well
4. Have a fair knowledge and recollection of places
3. Soon get lost; rather poor knowledge of locality
2 Seldom notice roads, which way they turn, etc.
1. No local geographical knowledge

To Cultivate—Go about more, notice streets and study maps.

To Restrain—Do not be so fond of traveling; locate yourself.

Literary Faculties.

32. EVENTUALITY.

7. Have a craving thirst for information, occurrences, etc.
6. Have an excellent memory, historical and general news
5. Have a fair good memory of occurrences
4. Neither a good or bad memory of events, etc.
3. Recollect generals, but not details
2. Forgetful; memory treacherous
1. Forget almost everything you read

To Cultivate—Recall to your mind whatever you hear, see or read about; commit verses and incidents to memory; repeat.

To Restrain—Seldom necessary.

33. TIME.

7. Very punctual; accurate timekeeper
6. Tell dates, appointments, ages, time of day, well
5. Good recollection of dates
4. Remember dates, times, etc., fairly well
3. A poor idea as to time, when, etc.
2. Forget dates; cannot remember time
1. Forget your own age often

To Cultivate—Have a time for doing everything.

To Restrain—Be less monotonous in everyday life.

34. TUNE.

7. Enchanted with music; show great skill in it
6. Can learn tunes first time of hearing; good ear
5. Love music and can make it
4. Can learn tunes, but need practice from notes
3. Lack soul and feeling in tune to become a great musician
2. Can only sing or play mechanically
1. Can hardly tell one tune from another

To Cultivate—Give all spare time to music.

To Restrain—Do not bore people to death with your singing or playing.

35. LANGUAGE.

7. An incessant talker; too many words
6. As a speaker you are free, easy and fluent
5. You use good expressions; fluent
4. Can write better than speak; use common words
3. Often hesitate for words; employ too few
2. Employ few words, and those commonplace
1 Can hardly remember or use words

To Cultivate—Express your thoughts at every opportunity. Join a debating society.

To Restrain—Talk less and think more.

Reasoning Faculties.

36. CAUSALITY.

7. A deep, strong, original thinker, first-rate judgment
6. Plan well, think closely, strong reasoner
5. Adapt means to ends well; a good thinker
4. Have fair ability to plan or reason
3. Rather slow to comprehend; weak ideas
2. Cannot contrive or think; weak-minded
1. A natural born fool; imbecile

To Cultivate—Inquire into the reason why and wherefore.
To Restrain—Seldom necessary.

37. COMPARISON

7. A first-rate critic and analyzer
6. A happy talent for comparing, illustrating and criticising
5. Illustrate, discriminate well, but not remarkably so
4. Perceive striking analogies; not a critic
3. May discern similarities, but generally overlook them
2. No idea of classification; cannot see points of comparison
1. Almost destitute of power of comparison

To Cultivate—Illustrate your ideas; draw comparisons.
To Restrain—Seldom necessary.

C. HUMAN NATURE.

7. Your first impressions are correct
6. A good judge of character
5. Read men and women intuitively
4. First impressions fair, but not always correct
3. Not much capacity for reading character
2. Do not know how to take people
1. Cannot judge character at all

To Cultivate—Study people, men and motives more; practice phrenology, etc.
To Restrain—Place more confidence in people. "Judge not, lest ye be judged."

D AGREEABLENESS.

7. Suave, bland and mellow; please everybody
6. Agreeable, persuasive and polite to a degree
5. Polite and agreeable, but when angry rather blunt
4. Generally pleasant, but when excited become repugnant
3. Cannot smooth over your feelings so well
2. Provoke ill-will by your abruptness
1. Never try to please anybody

To Cultivate—Try more to please others.
To Restrain—Not necessary.

PHRENOLOGICAL NOTES.

In lecturing through the lumber camps of California in 1889, I was not surprised to see that lumbermen understood so well the nature and character of the various trees and woods. And in traveling through the fruit valleys of Sonoma, I found men understood the character of the soil ; some grounds were adapted to French prunes, others to limes and oranges, others to the different varieties of grapes. Men judged of the character of fruits, the texture and beauty of plants and flowers, and some men I found very good judges of horses and cattle ; yet they marveled how a phrenologist could judge of the nature and character of men and women, which is only a step higher.

A WITTY COBBLER.

I once heard and saw L. N. Fowler examining a man before a public audience in England. "This man," said the professor, "ought to be a tailor or shoemaker; he has talent for it; he is fat and easy, and he likes to sit at his work; he is a humorous fellow." The witty cobbler replied, " I am a cobbler, but am going to give up my shoemaking tricks, because I cannot STAND SITTING any longer." (Great laughter.)

ON TEACHERS.

The most successful teacher I know is one who understands phrenology. Those scholars with a full eye, and a prominence right in the centre of the forehead, he knows delight in history, languages, anecdotes, recitations, etc., while those with a small eye and a depression all along the supercillary ridge have no such taste. He knows at a glance which boys are mirthful, or sad, or quarrelsome, or inoffensive ; which are dull and stupid ; which are bright and intelligent ; which will excel in mathematics, which in drawing. He knows one can remember colors, another not ; one geography,

another cannot remember names of places or streets. He knows which boys ought to be coaxed, and how far to go with each; which have to be ruled and coerced; and teaches accordingly.

The present scholastic system is ungainly, and no more adapted to the various mass of heads than if the government were to insist on clothing everybody in one style and one size of suits. Some would fit, but ninety per cent. would be misfits.

Moral: Let each pupil be trained or taught according to his or her natural gifts. All other teaching is much time and labor lost.

ON DOCTORS.

A lady came for a phrenological examination; I found the organ of Philoprogenitiveness inflamed; she feared insanity through worry over the loss of an only child, and having also doctored for "nervousness" for over two years. Bromide and tincture of steel and doctors' bills cost her over four hundred dollars; still she got worse. This was in 1885. I advised her to adopt somebody's child. She did ultimately adopt her deceased sister's child. This engaged her mind, and she got well. The phrenological examination (chart included) cost her two dollars. Moral: Study yourself, get a phrenological examination, and avoid allopaths.

ON CRANKS.

All cranks have irregular shaped heads (brains); that is why they are cranky. The insane are generally "off" only on one subject; one brain organ is diseased, the others healthy and sound. Let doctors ponder.

ON LAWYERS.

All men are not liars, but I saw a very honest witness made into a liar. He had a hole right in the centre of his forehead, which told me he could not remember names, dates or details of events. The attorney for the opposite side soon discovered his weakness, and he became like potter's clay in this lawyer's hands; contradiction ended in confusion and demoralization; his testimony was impeached. The lawyer for the witness' side of the case, not understanding phrenology, could offer no defense or explanation to judge or jury for this breakdown, and lost his case.

Moral: Above all men, lawyers should understand the scientific rules for judging human nature.

He Was a Clever Mechanic.

A lady brought her son for examination. She wanted him to be a lawyer. "Madam, your son has neither memory, language or comparison enough for a lawyer, but he has excellent constructiveness, etc.; he will make a fine builder or engineer, machinist, etc." She admitted he was a clever mechanic, but not a good talker.

Moral: It is better to be a successful mechanic than a pettifogging lawyer.

From a Carpenter to a Canvasser.

R. W. G. was a carpenter. I found very small Constructiveness, only moderate Combativeness, but large Intellect and commercial qualities of mind, accompanied with good Language, etc. I advised him to leave his trade, which he hated, and follow canvassing for books. He had "cheek" enough. He did so, and now earns over one hundred dollars per month, where he never earned more than fifty before.

Moral: Use those gifts which Nature endowed you with; you will be happier and healthier for it.

From Commerce to Literature.

Ed. S. Fyfe was leading a commercial life. I found journalistic talent. Through my advice he changed his occupation, and he is now a San Francisco correspondent for several interior newspapers.

So of hundreds who have changed for the better.

ON PHRENOLOGISTS.

The life of a phrenologist is brimful of remarkable episodes, humorous and gay to the sober and sublime. I remember a fine old gentleman coming to lecture in our town once, and we nominated a funny man for public examination. "This man," said the professor, "is a fun-loving, jocular fellow; he often stoops from the sublime to the ridiculous; but his head is high in the Moral region, Conscientiousness is well developed; he means well." The phrenologist advanced to the front of the platform, facing the audience, with the "subject" behind him. The professor's silk handkerchief peeping out of his tail pocket, the "subject" deftly abstracted and appropriated it to his own use; when a voice came from the "gods", "Will he steal?" The audience

roared with laughter, and when the old gentleman wanted to wipe the perspiration from his brow, he instantly saw the point of the joke.

ON EDITORS.

"To err is human"; and it would be a miracle if editors never erred. Note the following editorial from a city paper of March 4th, 1890:

AN INTERESTING EXECUTION.

A very cruel and cowardly murderer was hanged in Philadelphia a few days ago. His name was Schoop. The interesting part of the execution was that when the brain was removed it was found to weigh forty-eight ounces, eight ounces more than the average. The two hemispheres were not symmetrical, and in this it resembled the brains of Napoleon and Daniel Webster. Let the phrenologists ponder.

If this editor will "ponder" he will find that Schoop's brain was only average in weight (see pages 13, 15 and 16). His brain no more resembled Napoleon or Webster in size, weight or shape, than a fly does an elephant, aside from the animal propensities—that is, all were heavy in the base of the brain, with this difference: Napeleon and Webster had mighty intellectual developments that enabled them to control their animal passions; Schoop's brain lacked the moral as well as the intellectual, or he never would have committed murder. Dr. Palmer, the great English poisoner, had strong intellect, but his moral region, like Schoop's, was very low, the base of the brain heavy, especially Acquisitiveness, Destructiveness, Secretiveness and Amativeness, which endowed him with the greed of a miser, ferocity of a tiger, cunning of a fox, and the lust of a brute. I would no more expect a man with an opposite type of brain (that is, one with a small back head, narrow and thin between the ears, high at Benevolence, Veneration and Conscientiousness) to commit murder than I would a sheep to manifest the ferocity of a tiger, or a dove the destructiveness of a vulture; simply because he has not the mind instrument to do it.

Let editors "ponder" this over, and see if they can offer a solution, or evolve some remedy for suppressing crime, and protecting the community. A man with a brain like Schoop or a Palmer is no more fit to be at large than a mad dog to be let loose in a schoolyard of children A criminal—born criminal, returns to his vice the moment he is out of San Quentin prison, like a dog returns to his vomit.

Let clergymen of every denomination meditate on the operation of this natural law; and in their noble efforts to lead mankind into a better life, cease to blame the devil for sins that arise from the abuse of the lower propensities in man. Let them join hands with the press to recognize the teachings of phrenology, and they will have a fulcrum on which, with their mighty levers, they can move the world, and lift up our American people into the very foremost ranks of usefulness and honor.

A VOICE FROM THE COUNTRY.

Samples of Testimonials received on late Lecturing Tour.

WESTPORT, Mendocino Co., Cal., May 3d, 1889.

Prof. Haddock has delivered three lectures here, and I can safely say if his advice is followed there will be more happiness in our land.

M. S. EBY, Pastor M. Church.

SEBASTOPOL, Cal., September 4th, 1889.

We think Prof. Haddock's lectures and examinations have done great good here, and recommend him as an honest, practical phrenologist.

John A. Wilson	Louis B Howel	A. S. Cossage
Fred Jansen	J. B. Loser	A. J. Thompson
Walter Callahan	J. W. Graef	A. E. Finnel

GUERNEVILLE, Cal., Sept. 18th, 1889.

We. the undersigned, citizens of Guerneville, have listened to FIVE LECTURES by PROF. HADDOCK. They were instructive, moral and entertaining. His public delineations were amusing as well as accurate. His phrenological charts were highly satisfactory, and it is with pleasure we recommend him to those desiring the services of a thoroughly competent phrenologist

JAS. READ WATSON, Principal Public Schools.

S. F. Clar	C. F. Hetzel	Wm. Middleton	Odez Dion
John Morgan	J. G. Graub	Aug. Bergman	Art. Yeoman
J. B. Ferguson	L. Walker	H. L. Gruene	John Robinson
M. Sautineo	W. A. Turner	Wm. Graham	John Hoyt
T. F. Butts	F. Wascot	Jake Johnson	etc., etc.
	Most Deal	A. R. Ferguson	

PROF. HADDOCK.

Having made Mental Science his special study for a great number of years, including over five years daily practice in San Francisco, has, from the deep knowledge of human nature thus acquired, been enabled to assist thousands of persons to better success in life. by directing them to such occupations as Phrenology taught they had natural gifts for ; and he has the satisfaction of knowing that his efforts to promote health, harmony and happiness have been abundantly successful. Mr. Haddock gives Phrenological Examinations at his office daily, from 9 A. M to 8 P. M.

Verbal Examination, - - -	$1 00
Verbal Examination, with marked, printed chart, showing what to cultivate and restrain. - -	2 00
All the above, including a complete written analysis, - - -	5 00

Children, or families of not less than three, half-price.

Persons unable to come can send their photographs and necessary fee. If possible, two photographs should be sent—one full face and the other profile. All photographs returned.

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